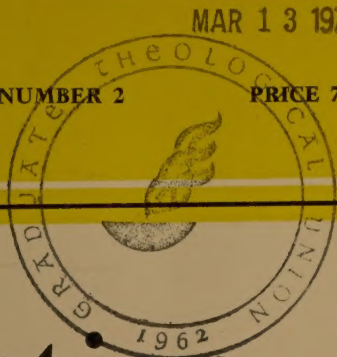


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Christian Order

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BLURRED EDGES

Paul Crane, S.J.

Thank You

The fantastic rise continues. *Christian Order* circulation now stands on the edge of 4,500. This is due in no small measure to the wonderful way in which subscriptions were renewed in December and January. Will the very few who have still not renewed, please do so without delay? Thank you.

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Christian Order

EDITED BY

Paul Crane SJ

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An Advent Pastoral

THE EDITOR

"WE must admit", wrote Cardinal Heenan in his Advent Pastoral, "that there has been a great decline in church-going in England. Many young Catholics, some still at school, have given up the practice of the faith. There is nothing new about young people lapsing for a time after they leave school. What is new is that boys and girls of magnificent Catholic families are missing Mass while still at school. Parents are worried and wonder what has gone wrong. Before laying the blame on Catholic schools, teachers, catechists or the Vatican Council we ought to face the facts. One certain fact is that what is happening in the Church is happening on a much larger scale outside it. Let us try to find the reason."

With the very greatest respect to His Eminence, I beg to disagree with the implications of his last three sentences, as quoted above. I would suggest that the facts he bids us face, the reasons he bids us search for in explanation of the great decline in church-going in this country and the abandonment of their Faith by the young, are to be sought *within* the Church itself, not seen as so many expressions in our midst of the prevailing general unrest, which has its origins — for example, in the general repudiation of authority by the young — in the secular world. In other words, the basic reasons for our present troubles are inside the Church itself, not outside it. To find them we must look first, not outside the Church,

to see what the world is doing to it; but inside, to see what the Church is doing to itself. This, I fear, is the opposite of what Cardinal Heenan suggests in his Advent Pastoral. I propose it in no cantankerous or contentious spirit; but only because I am convinced — I hope without arrogance — that this is what has to be done. We must look first inside the Church itself for the present decline in Church-going and the rising tide of lapsation amongst the young.

And why? Because the *steep increase* in each would appear to coincide with a period (from approximately 1965 onwards) whose outset saw the first beginnings of a rising tide of disbelief, uncertainty and general confusion, which has swept through the Church with gathering pace ever since. And, in the light of the available evidence, it is probably not too much to say that its impact has been felt more particularly in the fields of religious teaching and catechetics, where the Cardinal suggests we should *not* look primarily for an explanation of the decline in church-going and the abandonment of their religion by the young. I suggest, again with great respect, that it is precisely in these fields that we *should* look in the first place. For, it is a known fact that, over the period in question, a new catechetics has been introduced which is concerned, at local level and in practice, not so much with new methods of teaching the old religion, but with the propagation of a false one. And it is also a known fact that the influence of the new catechetics and of the secularized and naturalistic "theology" that supports it, is felt strongly, not only in catechetical centres — with a few very notable exceptions — but in teachers training colleges and, to a widening extent, seminaries, religious houses of study and Catholic schools. I do not believe that any of this can be gainsaid.

I believe further that the general effect of this false teaching has been to sow doubt and disillusion in the minds of many of the Faithful, both young and old, and that this has been compounded because of the seeming inertia of episcopal

authority in face of the assault from within over the years on the essentials of our Catholic Faith. It is an assault which is having an increasingly pernicious effect not only in the fields of catechetics and religious instruction, but in those of ecumenism, where the young, particularly, are being left with the impression that one religion is as good as another; and liturgical celebration, where the impression given in some quarters is that the Mass is no more than a commemorative — indeed, in some cases, a mere, man-centred community — meal. As a result, there is a growing tendency for Catholics to be left with the thought that the age-old doctrines of the Church are now no longer certain, that belief, in any event, is a matter of personal choice and that the Mass as a Sacrifice is a thing of the past. Under the circumstances, one would expect to find a situation similar to that which the Cardinal notes in the first two sentences of the passage I have cited from his Advent Pastoral — a great decline in attendance at Sunday Mass and the abandonment of the Faith of their Fathers by many young Catholics. It is not so much honesty that takes them out of the Church, I respectfully submit, but total confusion as to the meaning of the Church and her mission, which has been sown in their minds over past years. Let me reproduce here a letter published in the *Universe* (30/11/73) in which a young man states his mind on these matters:

“The drastic changes brought in to fill the church with young people have failed because the people who advocate the changes do not know what they are talking about. Although the majority of young people still go to church, those who have lapsed no longer go because there have been too many changes.

“We now have to worship in cold and unadorned churches. Gone is the beautiful Mass so holy and helpful to the soul. The old devotions have been thrown out of the door as though they no longer matter. Can't people realise that young people like

beauty and ritual. Many churches have brought in pop Masses with guitars. Can't we for one sacred hour on a Sunday have something different? Surely God's music should not be the same as that blared out by pop groups?

One conclusion emerges from what has been written in this editorial. It is that, if the thoughts which I share with many others on these matters are correct, then we must look primarily in on ourselves for the troubles at present besetting the Church. They are not essentially from outside. They add up to an insidious and assiduous attack from inside. If investigation proves this to be the case — and I would urge that it be made without delay — then the Bishops of this country have a duty to act, which they are obliged to honour and from which they cannot in conscience escape. The Holy Father spelt it out to them not long ago in his Exhortation to the Bishops of the World. Their obligation, he said, is that “of keeping pure and entire the Faith entrusted to us, and the mission of proclaiming the Gospel unceasingly . . .”. Pope Paul went on to speak of the “inalienable and sacred right of the people in our charge to receive the word of God, the whole word of God” and added “it is a grave and urgent duty for us to proclaim it untiringly”. Finally, he begged the Bishops not to be “reduced to silence for fear of criticism This demands much courage of each of us It is none the less, the question of a *personal and absolutely inalienable responsibility* (italics mine) for us to meet the immediate daily needs of the People of God”.

At this point, I think, there is no more to be said.

This article is important. It shows the very dubious political trend to which the World Council of Churches appears to be increasingly committed. Those reading it will be clear as to how great a mistake it would be for the Catholic Church to join the W.C.C. This article is taken with acknowledgements and grateful thanks from the *Soviet Analyst* for 21/6/73.

World Council of Churches and U.S.S.R.

BY BERNARD SMITH

IN February 1972 Metropolitan Nikodim of the Russian Orthodox Church visited New Zealand for a meeting of the World Council of Churches. When he stopped off at Brisbane, Bishop Constantine, of the Orthodox Church abroad, refused to see him. "It would" he said "be an act of disloyalty to millions of Orthodox Christians who suffer for their faith. It would be a public reproach to all who suffer today in the Soviet Union because of the suppression of religion — Orthodox, Protestant, Catholic, Jewish, Moslem and others."

Instead of Bishop Constantine there were seventy demonstrators carrying placards. One of them, translated, read: "Where is your brother Talantov?" The *Brisbane Sunday Mail* reported that this placard made Nikodim angry. Boris Talantov had died just a year before in a Soviet prison camp. His brother had also died in a Soviet prison camp. So had his father. They were all faithful members of Nikodim's Church. Each had died for his faith. Yet at press conferences all round the world Nikodim had so often said that there was no religious persecution in the Soviet Union.

Nikodim has a talent for self-advancement: at 31 he was the youngest bishop in Christendom. A year later he was given charge of the Foreign Relations Department of the Moscow Patriarchate and became the most powerful man in the Russian Orthodox Church. It was largely due to his efforts that Soviet Russia ended her cold-war opposition to the "ecumenical movement". When the wcc held its third General Assembly in New Delhi in 1966 Russian Orthodox delegates from the USSR attended for the first time. The six-man team was led by Nikodim.

It is often said that the wcc's pro-Soviet bias in foreign affairs is dictated by the presence of these Russian Orthodox delegates. When voting took place at New Delhi on the admission of the Russian Orthodox Church there were three votes against. Bishop Beky of the Hungarian Reformed Church in America explained his opposition. After referring to "the many thousands of martyrs of modern persecutions" in the Russian Orthodox Church he went on "the official representatives of the Russian Orthodox Church will use this platform for political purposes contrary to the true spirit of that church and will endeavour to represent the views of their government, based upon the principles of an atheist materialism and an undemocratic system of one-party dictatorship" [Report of the Third Assembly of the wcc (SCM Press 1952) p.14].

There is no doubt that the Russian Orthodox Church is forced to act as the mouthpiece of Communist policy and that any who represent it abroad are expected to toe the Party line. But to suggest that the rest of the World Council is dragged unwillingly along is misleading. It does not need to be dragged and it is not in the least unwilling. The excessive tedium of wcc assemblies is due to the fact that since there is virtually no pro-Western opinion there is no debate. The Russian Orthodox Church did not join the wcc to hi-jack it: that was not necessary. The World Council was already going in a direction that suited the Soviet government admirably.

There is evidence of this in a speech made by

Metropolitan Nikolai — Nikodim's predecessor — to the Central Committee of the WCC *two years* before his Church joined the World Council: "We Orthodox cannot but sympathise with the measures taken by the WCC and directed towards the solution of many social problems of our time. The fight against social untruth because of our realisation of the truth of Christ, the efforts to help the underdeveloped countries, the condemnation of colonial policy and race discrimination — all this is worthy of the active support of all Christians in accordance with the demands of the Christian conscience" (M. Bourdeaux, *Opium of the People*, 1965, p.224).

Nikolai is able to congratulate the WCC on its concern for underdeveloped countries and its opposition to colonialism and racism. But what are more revealing are the unspoken assumptions shaded by Nikolai and his listeners. When he speaks of "colonial policy" he refers to the Portuguese dependencies in Africa: none of the Central Committee would be so tactless as to remind him of what had happened in Hungary only three years before. And when he speaks of "race discrimination" he means, of course, apartheid in South Africa. He does not mean the crushing of the Crimean Tatars.

Marxist Theology

There is no doubt that the WCC became more obsessively concerned with Western racism and "liberation politics" after New Delhi. It also became more aggressively anti-Western. Only a few weeks after the assembly the WCC was denouncing America for "militarism" over Cuba. But this sort of thing was due less to the pressure exerted by Russian Orthodox delegates (although no doubt there was such pressure) than to the anti-Western neurosis of Western churchmen — at least the sort who staff the higher levels of the WCC. These Marxist sociologists and radical theologians are convinced that Western "bourgeois" culture is dying and that "capitalism" is an

obstacle to the moral progress of mankind. They believe that the future lies with some form of communism. Dr. Eugene Carson Blake, who retired as WCC general-secretary last year, announced in his *Open Letter on Human Rights*: "Sometimes it seems that of all secular philosophies, Marxism is becoming the most popular and persuasive among our people, especially among our young intellectuals. This development, however critically or positively we evaluate its existence, deserves much more serious attention in our churches than it usually receives. The theological reflection on Marxism is now a common necessity for all Churches, under whatever form of government they live and witness" (WCC Ecumenical Press Service, 18 May 1972).

Dr. Philip Potter, Dr. Blake's successor at the WCC, showed us in his 1972 Christmas Message just what this "theological reflection on Marxism" means for traditional Christianity: "Everywhere there are liberation movements struggling against political, economic, racial, social and male oppression. The word 'liberation' frightens many Christians, especially those who are citizens of countries which one way or the other maintain or support the oppression of people. But 'liberation' is a good Biblical word, for that is what 'salvation' means" (*Church Times*, 22 December 1972).

In fact traditional Christian terms continue to be used but with a new, Marxist content. In this way a hybrid of Marxism and Christianity has been developed known as "secular ecumenism". This serves variously as:

- a) a sub-Christian ideology for terrorists
- (b) a means of assuaging the consciences of Western clerics suffering post-imperial/colonial guilt.
- (c) a means of popularising in the West the ideals of international communism, from which it does not essentially differ.

All this must be very satisfying for the rulers of the USSR. No plainer evidence could be found than in the

World Council's pronouncements on international issues. I have already mentioned Cuba. Throughout the Vietnam war the WCC seized every opportunity of attacking America. In 1972 Dr. Blake made a personal appeal to President Nixon to stop the alleged bombing of dykes in North Vietnam. His evidence for the charges was flimsy indeed: some unnamed foreign journalists and a Swedish television film (*Church Times*, 28 July, 1972). Three months before this the Communists had launched their attack on the South, creating three quarters of a million refugees and war victims. Did Dr. Blake make a similar appeal to Hanoi to stop the invasion? No!

In July 1968, while the crisis in Czechoslovakia deepened, the WCC met in general assembly at Uppsala. An observer for the Anglican *Church Times* recorded the Assembly's decision to address a unilateral request to the USA to stop the bombing of military targets in Vietnam. An attempt to link this with a condemnation of the Viet Cong's infiltration of the South was defeated. The writer goes on: "And at a time when heroes in Czechoslovakia were trying at great cost and danger to step loose from the most sinister of modern tyrannies, not a word of support or protest from the WCC — an amazing double coup for the propaganda machine of the USSR" (*Church Times*, 26 July, 1968). When, belatedly, the World Council did comment on the Soviet invasion of Czechoslovakia, it was to remonstrate feebly with the Soviet government over what it described as "an ill-considered action" (*Church Times*, 6 September, 1968).

The Double Standard

When in 1972 Dr. Blake was asked by the Reformed Churches of the Netherlands if they should protest against religious oppression in Eastern Europe he did his best to discourage them: "Most people in the West and in the two-thirds world have only a partial image of the life of God's people in socialist countries. They are often

victims of cold-war propaganda, repeating stories from the worst period of Stalinist oppression". He went on to say that the best way of helping those in Eastern Europe was by taking our "ecumenical opportunities" seriously. "If we do not really get to know the Churches in socialist countries our expressions of critical concern become cheap and can only be understood in the countries concerned as anti-Communist, i.e. political/ideological declarations". To be thought anti-communist, would, of course, be quite disastrous. Dr. Blake ended by suggesting that they protest instead about "torture in Brazil, arbitrary justice with regard to black Americans . . . Eskimos in Canada . . . Aborigines in Australia . . . Communists in Greece and liberals in Paraguay". Yet in the same month that Dr. Blake made his speech three Catholics in Lithuania doused themselves in petrol and burned themselves to death to draw the world's attention to religious oppression in their country. They failed to evoke any response from the wcc.

Has the wcc ever responded to appeals from those who are oppressed in Communist areas? There is no evidence that it has. At its Utrecht meeting in August 1972 it pledged itself — yet again — "to assist in the implementation of human rights wherever they are being violated, seeking to avoid all ideological prejudice". When Anatole Levitin, Christian writer and loyal member of the Russian Orthodox Church, was arrested in Moscow in 1969, a letter appealing for his release was sent from his friends to the West. It was addressed to the World Council of Churches with copies to the Ecumenical Patriarch and the Pope. The *Church Times* commented: "It is dreadful if world-wide Christendom can do nothing in effective defence of such victims of anti-religious persecution" (24 October, 1969). The wcc defends its silence by arguing that public protest is not always the best way of helping: except, of course, when the victims of injustice are in Southern Africa instead of the Soviet Union. Whether private representations have ever been made to Communist governments by the World Council has never been dis-

closed, but it seems unlikely. There is something infinitely poignant about the report that, when the WCC first met on Soviet soil at Odessa, a pilgrimage set out from the western Ukraine to present a petition to the delegates. It never got there. It was intercepted and its members arrested.

We have considered some of the evidence for the view that there is an alliance of interests between the Soviet Union, the official leaders of the Russian Orthodox Church and the WCC. The two Christian bodies, by advancing a secularised and politicised version of traditional Christianity, have in effect made themselves the accomplices of the Kremlin. What are the consequences of this for Christianity? Perhaps the late Boris Talantov, whom Metropolitan Nikodim tried to silence, should answer that question. What he says of the Moscow Patriarchate is equally true of the WCC. "The activity of the Moscow Patriarchate is directed towards using lies and false presentation of evidence to set the Christian movement in the whole world on a false course and thereby undermine it. Such, for example, was the suggestion of the Patriarchate at the Rhodes consultation of Orthodox Churches that Christian apologetics and the ideological struggle with modern atheism should be renounced. The activity of the Moscow Patriarchate abroad is a conscious betrayal of the Russian Orthodox Church and the Christian faith. The Patriarchate appears on the world platform as a secret agent combatting world Christianity" (M. Bourdeaux, *Patriarch and Prophets*, 1969, p.331).

Readings at Mass

FRANCIS FENN, S.J.

IT is two years ago last month since I commented on the early part of St. Paul's first letter to the Corinthians, and said something about the people to whom it was addressed. On the first Sunday of this month we hear a passage which is counted among the world's greatest literature, though Paul himself had a very practical reason for writing it.

He has been speaking of the gifts of the Spirit which go to the building up of the local church. These were known as *charismata* or charisms. The least of them, in his estimation, was the gift of tongues, an ecstatic praising of God in language that was not usually intelligible to others. This was of little general advantage unless someone could interpret what was said (see ch. 14,6-13). A higher gift, on the other hand, is that of prophecy, literally "speaking before others". Contrasted with the gift of tongues, "the man who prophesies does talk to other people, to their improvement, their encouragement and their consolation" (14,3).

But better than all the gifts of which he has been speaking is one without which they are of no value at all — the gift of love, which is poured into men's hearts by the Holy Spirit (Romans 5,5). This is primarily God's love for us shewn in Christ, then our response to it manifested in love for one another (see I John 4,7-13). "If I give away all I possess . . . but am without love" — Paul sharply distinguishes divine love from philanthropy. "Even when a man seems and means to give himself up totally to his fellow men, he can still be pleasing himself" (1).

In describing divine love, made known to us in the

(1) E. Walter: *The First Epistle to the Corinthians* (Sheed & Ward), p. 142.

flesh in Jesus Christ, Paul contrasts it with the behaviour of "natural" man, no doubt all too apparent in the Christians of Corinth. This love is not only the greatest of the gifts of the Spirit, but it "does not come to an end". If we have it, as St. John so constantly teaches (e.g. I Jn 3,14) we already have the life that is eternal. The other gifts belong to the "now" of this life, during which we are as children, immature. Even our knowledge of God (and one cannot love someone one does not know) is like "a dim reflection in a mirror": one does not see the object itself, but its reflection; and the mirrors of those days were only made of polished silver or tinned copper. "But then we shall be seeing face to face" (cf. Matt 5,8; Rev. 22,4) and our love, too, will reach its perfection.

The other three second readings this month are extracts from chapter 15 of the same letter, which deals with the resurrection of the dead. St. Paul keeps this until the end of his letter because it is "of first importance" (15,3) — "in the first place" (JB) is too weak. The Christians of Corinth were living in the atmosphere of current Greek philosophy, which held that the body was a hindrance to the soul's activity — an implicit denial of the resurrection. Paul speaks of "the gospel in which you are firmly established" — the believer, comments E. Walter (p. 157), "is lifted out of the morass of vacillating opinions, fears, or hopes and set upon firm ground". "But the gospel will save you only if you keep believing exactly what I preached to you" — words that are of relevance today. For his preaching was not his personal property, but the teaching of the apostolic Church.

Central to this apostolic witness are the facts that Christ died, was buried (which underlines his death), was raised, appeared — not merely "was seen", which could apply to a vision or inner experience of the person affected. He appeared first to Cephas, the Aramaic name for Peter (Jn 1,42); then to the Twelve, the official witnesses of the resurrection — so named even though before the election of Matthias (cf. Acts 1,22) there were only eleven

of them, with Peter at their head. The "five hundred" must refer to a time after the forty days of Easter (Acts 1,15); James became the leader of the church in Jerusalem (see notes for September '73), and "all the apostles" probably refers to a wider group than the Twelve. It should be noticed that this is the earliest account we have of the resurrection appearances (c.AD 57). The holy women are not mentioned because in those days women could not be official witnesses.

In the next extract (Feb. 17) it is worth noting that the offering of the "first-fruits" of the harvest was symbolic of the dedication of the whole harvest to God. The resurrection of Christ involves all who are "in Christ". By it we are already a "new creation" (2 Cor 5,17). That we must die does not mean any essential break. We go into death in Christ, and on the other side we are already "with" him (Philippians 1,23). But we still have to await his final triumph in his members, humanity renewed (15,22-23).

The somewhat difficult passage read on Feb. 24 cites Genesis 2,7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being (RSV — JB has "living soul"; but this might suggest the much later Greek idea of man as soul incarnate, foreign to the Old Testament). The breath of God is "spirit" — although the word is not used here, we are told that at death "the spirit returns to God who gave it" (Eccl. 12,7). As the principle of life it belongs to God, not to man. *Spirit* is not contrasted with what is material, but with *flesh* (e.g. Isaiah 31,3) which in man is the corruptible, weak and sinful — relating him to God as fallen creature.

This, of course, is what we inherit from "the first man", representative of the whole human race as it is in its present condition. But there is a "second Adam", the Risen Christ, from whom Christians draw heavenly life, and whose image they will eventually bear (Cf. Romans 8,10-11).

Current Comment

The more one looks at it, the greater the likelihood, it seems to the Author, that the Holy Father was never anxious to make the New Mass compulsory, nor to abolish the Old. Did he do either of these things? Is it certain that he did? If not, then who tried to do them? It would seem that there were, and are, those who were anxious to abolish the Old Mass and attempted to do so through fraud. The story is told here, as nearly as one can piece it together.

The Old Mass

2: Not a Nice Story

THE EDITOR

THERE would appear to be a good deal of evidence in support of the liceity of the Old Mass, which we have rested, in a previous article, on a well-known principle of Canon Law. I have been thinking it over again lately and it seems to me to add considerably to the case.

An Inconceivable Action

The point that strikes me most forcibly the more I think of it is this — what Pope would, at one stroke, so to say — and on the basis of what comes down to a minority

vote at the Synod of 1967 ⁽¹⁾ — abolish the tradition of 1,700 years? So far as I am concerned, an action of this kind is inconceivable; all the more so where the Mass is concerned. If it be argued that the Pope has the power to do it, the reply, it seems to me, is that this is not in doubt; the real question is whether or not he would use the power he has; and the answer, psychologically speaking, would seem to be, No: the whole weight of history stands against any such action. What Pope would tear down St. Peters and set a thing of glass and concrete in its place? No more, it seems to me, would any Pope set out to abolish overnight the old Tridentine Mass. And, in witness to the fact that Pope Paul refrained from doing what, I feel sure, no Pope could ever bring himself to do, one has only to ask — as Canon Law would bid us ask — where the specific legislation is that provides for its abolition.

Consolidation and Innovation

By way of reply to these reflexions, which are really myself thinking out loud, there are those who will argue that this is precisely what Pope St. Pius V did when he imposed the Tridentine Mass. Overnight, they will say, he abolished various forms of the Mass, hundreds of years old, and imposed a new one on the Faithful. This

(1) The crucial question put to the Synod was, "Are the Fathers pleased in general with the structure of the so-called 'Normative Mass' as proposed?" In answer to this question 71 bishops voted, Yes; 62, Yes with reservations and 43, No. In comment on these figures in a personal letter to a friend of mine, one of the bishops present wrote, "It is very significant that less than half of the members of the Synod had been unreservedly pleased with the proposed 'Normative Mass'. It is true that a vote 'Yes with reservations' may be regarded as the acceptance of the proposal in principle, but the 'reservations' had to be presented in writing — and these are being scrupulously examined before the decision is made and most of these 'reservations' or 'amendments' have been critical of the proposed changes — they have been published in *Notitiae* No. 35, Nov. 1967".

Unfortunately, the "scrupulous attention", which the bishop hoped would be given to the reservations and amendments of the 62, does not seem to have been applied. This is proved by the fact that the Order of the New Mass, with the exception of a few minor changes, is virtually identical with that which was received with so little enthusiasm by the Synod of Bishops.

would appear to be, I am afraid, exactly what he did not do. The Tridentine Mass of St. Pius V, which I refer to alternatively in these articles as the Old Mass, was a *consolidation*, of what had gone before, not an *innovation*, as in the case of the New Mass. This does not mean I am against innovation as such. All I am saying here is that, as a matter of fact, the Old Mass of St. Paul V was a gathering together, so to say, of what had gone before, a development out of age-old tradition, as distinct from that break with it, which many consider the New to be. There is a world of difference between the two, as I think most will realise. And the difference has manifested itself further in the effects that have flowed from each reform. The consolidation which brought in the Old Mass was intended in the interests of unity; and produced it. The innovation — I do not use the word disparagingly — which produced the New Mass was also meant sincerely, I believe, in the interests of unity, but produced divisions in its place. I will return to this thought a bit later. Here I want to make a further point or two in illustration of the fact that the Old Mass was, in reality, a consolidation, a development enshrining the essentials of what had gone before.

Antiquity of the Old Mass

So far as I know, there is extant in the Vatican Archives a manuscript of the Roman Canon going back to the year 700. That is a very long time. And within that Canon were the words of consecration, which had been given express form by a pronouncement of the Council of Florence in 1442, which referred to them as those "which the most Holy Roman Church has been always wont to use for the consecration of the Body and Blood of the Lord". Thus, we are taken a long way back through the centuries. "Strictly speaking", it has been said (2), "there is no such thing as a Tridentine Mass

(2) Cf. *Why the Tridentine Mass?* by Dietrich von Hildebrand and John A. McManemin, p. 28; obtainable from The Remnant Press, 2539 Morrison Ave., St. Paul, Minn. 55117, U.S.A. at 20 copies for \$1.00 post paid.

or Mass of St. Pius V. Essentially the Missal of Pius V is the Gregorian Sacramentary that was formed from the Galasian book, which depended on the Leonine Collection. Prayers of the Roman Canon are found in the treatise *De Sacramentis* and allusions to them in the fourth century. So the Mass goes back, without essential change, to the very earliest days of the Church. Not only has the wording of the Mass not changed in essentials but the belief in what the Mass actually is has never changed and the emphasis on the belief has not changed, until this past decade". So much, then, for the age of the Roman Canon, with the words of consecration. It is stressed here in no contentious way, but simply in support of the view that the Tridentine Mass of St. Pius V was in no way an innovation. What Pius did was to consolidate the old, retaining the age-old essentials and, at the same time, paring away peripheral and undesirable accretions that had grown up in various places and at various times.

What Pope St. Pius Did

It is well worth noting, I think, that Pope St. Pius V went on, in his Apostolic Constitution, *Quo Primum*, which introduced the Old Mass, to do something, which, as we have seen in a previous article, Paul VI has not done in his Apostolic Constitution, which introduced the New. Pius expressly imposed on all the use of the Tridentine Mass for all future time and he expressly suppressed all other rites with the exception of those — as in the case of the Dominicans and Carthusians — that were more than two hundred years old. And the language in which Pope St. Pius V did this was so forceful, so final, as it were, that one wonders how any Pope could ever bring himself to revoke it overnight, so to say. Which does not mean I am suggesting that Paul VI could not revoke the Apostolic Constitution of St. Pius V and ban the Tridentine Mass. That puzzle I leave to others. All I am suggesting here is that I do not think he or any other Pope would

be likely to do so, given the antiquity of the Old Mass and the quite extraordinary forcefulness and finality of the language in which the Apostolic Constitution expressly imposing its use was couched. It would take a brave — some would say foolhardy — man to disregard this kind of writing and ban in this day and age the Mass it gave to the Catholic World just over four hundred years ago. In order that readers may realise I am not exaggerating or overstressing my point, it might be a good thing, at this juncture, to quote a little from the Apostolic Constitution of St. Pius V, which introduced the old Tridentine Mass. These would seem to be the relevant passages:

“We specifically command each and every patriarch, administrator, and all other persons of whatever ecclesiastical dignity they may be, be they even cardinals of the Holy Roman Church, or possessed of any other rank or pre-eminence, and We order them in virtue of holy obedience to chant or to read the Mass according to the rite and manner and norm herewith laid down by Us and hereafter, to discontinue and completely discard all other rubrics and rites of other missals, however ancient, which they have customarily followed; and they must not in celebrating Mass presume to introduce any ceremonies or recite any prayers other than those contained in this Missal: *in hac missa non habet locum*”

“Furthermore, by these presents (this law), in virtue of Our Apostolic Authority, We grant and concede in perpetuity that, for the chanting or reading of the Mass in any Church whatsoever, this Missal is herewith to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment, or censure, and may freely and lawfully be used. Nor are superiors, administrators, canons, chaplains, and other secular priests, or religious, of whatever order or by whatever title designated, obliged to celebrate the Mass otherwise than as enjoined by

Us. We likewise declare and ordain that no one whatsoever is to be forced or coerced to alter this Missal, and that this present document cannot be revoked or modified, but remain always valid and retain its full force — notwithstanding the previous constitutions and decrees of the Holy See, as well as any general or special constitutions or edicts of provincial or synodal councils, and notwithstanding the practice and custom of the aforesaid churches, established by long and immemorial prescription — except, however, if of more than two hundred years standing.

“Therefore, no one whosoever is permitted to alter this letter or heedlessly to venture to go contrary to this notice of Our permission, statute, ordinance, decree and prohibition. Should anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.”

What Pope Paul Did not Do

Again, let me remind the reader that I am not arguing here as to whether or not Pope Paul *could* ban the Old Mass. My point is simply that, against this background, I do not think he or any Pope would be likely to do so; the more so, perhaps, in view of the fact that each of the thirty-six successors of St. Pius has ratified what he wrote. In proof, one needs only to point out that every edition of the Roman Missal published in their time contains this Apostolic Constitution of Pope St. Pius V as its first preface. The last, incidentally, was the edition authorized by Pope John XXIII and dated July 25th, 1960, only a little over thirteen years ago. The case is very strong then. Whatever may have been said since at local ecclesiastical level, it does not seem that in view of the solemnity and finality of Pope St. Pius' language — Pope Paul would have wished to abolish the Old Mass when he published his own Apostolic Constitution introducing

the New. And this supposition of ours would seem to be correct because, as we have seen in a previous article, there has been enacted by Pope Paul no legislation — parallel with his Apostolic Constitution establishing the New Mass, before or after it — which specifically and of set purpose abolishes the Old. Additionally, as we have also seen, there is in Pope Paul's Apostolic Constitution itself no turn of phrase in the original Latin, which indicates that the New Mass is mandatory or, alternatively, specifically abolishes the Old. Nowhere does the language employed by Pope Paul in his Apostolic Constitution, *Missale Romanum*, which introduced the New Mass, remotely approach in severity and finality of tone that employed by Pope St. Pius V in his Apostolic Constitution, *Quo Primum*, which introduced the Old. In the case of the Old Mass, what you had was the consolidation of a rite whose essentials were rooted in the early years of the Church: it would take language far stronger than that of Pope St. Pius V to ensure the certain abolition of the Mass he introduced. Of such language you will find no evidence in Pope Paul's Apostolic Constitution as it is printed today in Latin and by way of preface to the missal of the New Mass.

A Fake Translation

Despite what has been written above, it is widely supposed in this country and elsewhere that Pope Paul's Apostolic Constitution, *Missale Romanum*, is, in fact, mandatory and, therefore, makes the New Mass legally binding on the Church and, by implication, abolishes the Old. This supposition appears to me to be false for what I consider to be the very good reasons already given in this and a previous article. Nevertheless it persists. The main reason for its persistence is to be found in the efforts of certain people, who appear to have been determined to impose the New Mass on the Faithful in defiance of what we have every reason to believe were the Holy

Father's true wishes in this matter; for it is one thing to command the New Mass to the Faithful in strong terms, as I believe the Holy Father did; it is quite another to impose it on them overnight and in ruthless fashion, as I believe he never did. Who did it then? Those who appear to have been determined to impose the New Mass at all costs and who wielded power at certain levels in these matters. The story, as I pointed out at the end of a previous article, is not a nice one; but it needs to be told. It concerns what appears to be a piece of faked translation in vernacular editions of the Apostolic Constitution, *Missale Romanum*, which introduced the New Mass and the interpolation, in its second printing, of a date that was not in the original signed by the Holy Father. Let us deal first with the faked translation; as we do so, we will consider the interpolation.

The faked translation concerns the opening sentence of the conclusion to Pope Paul's Apostolic Constitution, *Missale Romanum*, which introduced the New Mass. The Latin original runs as follows:

"Ad extremum, ex iis quae hactenus do novo Missali Romano exposuimus, quiddam nunc cogere et efficere placet."

The official English (I.C.E.L.) translation of this sentence reads:

"In conclusion we wish to give *the strict force of law* to all that we have set forth concerning the new Roman Missal."

The official French translation is the same:

"Pour terminer Nous voulons donner *force de loi . . .*"

And also the Italian:

"Infine, vogliamo dare *forza di legge . . .*"

A Matter of Interpolation

All three translations, in other words, make the Holy Father give the force of law to his Apostolic Constitution, *Missale Romanum*, which introduced the New Mass; in other words, they make the New Mass mandatory. And, at the same time — and this is where the interpolation comes in — the translators appear to have added a sentence-paragraph, not in the Latin of the Apostolic Constitution and immediately preceding its last paragraph in translation. This sentence-paragraph in all three translations, but not in the original Latin, orders the regulations of the Apostolic Constitution to come into effect on November 30th of that year, the First Sunday of Advent, 1969. Here is the English translation of the interpolation:

“We command that the regulations of this Constitution shall come into force on November 30th this year, the First Sunday of Advent”.

It is the same with both the French and Italian translations. And the idea of the interpolators would appear to have been to add further and compelling force to that which had been made mandatory through a faked translation. There is something very compelling and very final about a firm date for beginning something, which bishops and priests, like anyone else, would find very hard to resist, especially when it appears to come direct from the Holy See.

Father Dulac and a C.T.S. Translation

Let us get back now to the faked translation of the opening sentence of the conclusion to Pope Paul's Apostolic Constitution introducing the New Mass. In an article written in 1970 for *Itinéraires* and translated into English for *The Remnant*, which published it in the United States in May, 1972, Father Raymond Dulac, already cited in the first article of this short series, claimed that, by no

stretch of the imagination, could the original Latin of the opening sentence of this conclusion (quoted above) be made to carry the mandatory note, which would associate with "strict force of law"; and he asserted also that the sentence giving a date when the regulations of the Apostolic Constitution would come into force was a fraudulent interpolation. Both changes, he alleged, had been made to fill in, by fraud, the essential gap in the Apostolic Constitution which certain people wanted to make mandatory, but which, in its Latin original could not be held to carry a compulsory note. He then went on to give in French his own version of the disputed sentence. Translated into English for the article in *The Remnant* it went like this:

"Of all that we have just explained here concerning the New Roman Missal, we are pleased to draw now, to end with, a conclusion."

There is little that is mandatory about this, no "force of law" note in it; but this is one man's translation.

Very recently, however, an interesting thing has happened, which vindicates completely Père Dulac's stand on this point. Last July, 1973, the Catholic Truth Society of London, publishers to the Holy See and whose President is His Eminence, Cardinal Heenan, published its official translation of Pope Paul's Apostolic Constitution. What rendering did this official and authoritative Catholic organization, quite unconnected with the traditionalist movement, give to the now famous opening sentence of the conclusion to Pope Paul's Apostolic Constitution? Here is the official Catholic Truth Society translation of this passage:

"In conclusion we wish to lay stress on one particular thought arising from the various things we have been explaining about the new Roman Missal."

There is no mention here about "the force of law" as there was not in Father Dulac's version and this is what

one would expect, for there is nothing in the Latin that lends itself to a mandatory interpretation of the words of the opening sentence of the conclusion to Pope Paul's Apostolic Constitution. And, furthermore, there is in the Catholic Truth Society's translation from the Latin original no mention, as there is in three other translations, of the date when the regulations of the Apostolic Constitution concerning the New Mass were to come into force. Father Dulac's further contention — that the sentence naming a date when the regulations of the Apostolic Constitution would come into force was a fraudulent interpolation — would seem to receive confirmation from the Catholic Truth Society's translation, which is from the Latin original; that which the Pope presumably signed. It is necessary to stress this point of the Pope signing the original because the fraudulent addition, naming the date, has now made its way into the Latin version of the Apostolic Constitution found at the beginning of the new Latin Roman Missal, which contains the New Mass and which is published by the Vatican Press.

Where Are We?

Where, then, have we got to? What point have we reached? The only one we could reach, I believe, in the light of what has been said above. It is that the identical false translation of a key sentence of Pope Paul's Apostolic Constitution from the Latin original into English, French and Italian, along with the appearance — also in translation — of an additional sentence that was not in the original version signed by Pope Paul and that adds the force and finality of a date-line to the false translation; this cannot be a mere coincidence. The only conclusion one can arrive at, under these unpleasant circumstances, is that of Father Dulac; namely, that the two changes were carried out by those who wished to give the force of law to a document which does not possess it.

In writing as I have done I bear malice towards none;

but it is hard to escape the conclusion that some have been at work within the Church who wanted the Old Mass destroyed and the New given universal substitution in its place. I write subject to correction by those who may well know better than I do about these things. I hope, indeed, that they will correct me if I am wrong and show me where my mistake lies. Some may accuse me of witch-hunting. I can only reply that, when a witch is around, the best thing you can do is hunt it down. Otherwise it will continue to do what may well prove to be irreparable harm.

(To be continued)

We call this 'development'

Rich nations now benevolently impose a strait jacket of traffic jams, hospital confinements and classrooms on the poor nations, and by international agreement call this 'development'. The rich and schooled and old of the world try to share their dubious blessings by foisting their prepackaged solutions on to the Third World. Traffic jams develop in Sao Paulo while almost a million North-Eastern Brazilians flee the drought by walking five hundred miles. Latin American doctors get trained at The Hospital for Special Surgery in New York, which they apply to only a few, while amoebic dysentery remains endemic in slums where 90 per cent of the population live (from *Celebration of Awareness* by Ivan Illich, Penguin Education Specials, 1973, p.133).

"In the unlikely event of an announcement being made tomorrow that all the major denominations had reached complete agreement on every aspect of faith and morals and had united into one Christian Church, its impact on the evangelization of this country would be precisely nil." Michael Davies' article is largely in explanation of this sentence that is taken from it. He regards Ecumania as, probably the worst disease of the many which afflict the Catholic Church today.

Ecumania: The Sickness of the Church

MICHAEL DAVIES

AN article entitled "Now is the Time for Openness at Bishops' Conferences" appeared in the *Catholic Herald* last summer (July 13th). The author, Peter Nolan, was highly critical of our bishops for conducting their bi-annual meetings in secrecy. It is at these meetings that the bishops make key decisions concerning the Catholic community in England and Wales and Mr. Nolan argued that, not only should the Press be admitted, but that there should be lay participants. He would, in fact, dispute my right to use the word "community" in the preceding sentence for, it seems, we cannot be called a community until his demands are implemented. "If the reality of being a community is to replace the tradition of paternalism, surely most sessions of a Bishops Conference could be opened to the Press?" So much for those of us who had imagined that we belonged to a community — or at least had belonged to a community until Progressives like Peter Nolan introduced the divisive ideas which disrupted

and divided it. Needless to say, it is those who oppose these harmful ideas who are termed "divisive". Presumably, anyone who continues to argue that the bishops will be able to work more effectively if they continue to meet in secret will have the epithet "divisive" hurled at him.

"And", continued Mr. Nolan, "the formation of a National Pastoral Council would give the laity a voice equivalent to that now possessed by the National Conference of Priests." What he means, of course, is that it would give a certain small section of the laity such a voice; and the reason Progressives would so very much love to have a National Pastoral Council is not hard to understand, if one reads Angela Meyrick's article on "The Dutch Pastoral Council" in the April, 1973 issue of *Christian Order* (now out of print).

Words from Mr. Tucker

As evidence of concern among the laity for more "openness" on the part of our bishops, Mr. Nolan cited a letter in *The Guardian* from one Bernard Tucker of Southampton. (Progressive critics of the Church can count on the co-operation of *The Guardian* and *The Times* as a matter of course.) "He complained," wrote Mr. Nolan, "the Hierarchy had argued that both the canonising of the 40 martyrs and not joining the British Council of Churches had not damaged ecumenism. He wrote: 'Because of these dreary events I suspect that many Catholics like myself, previously active in Church life, have simply shrugged their shoulders and faded out of the commissions, committees and councils which were set up in the initial enthusiasm after the Council' ". It is unlikely that at the next secret meeting of the bishops a great deal of time will be devoted to discussing emergency measures to deal with any possible crisis in the English Church due to Mr. Tucker fading out of the commissions and councils which he has favoured with his presence. As he happens to be among the signatories of the notorious

letter to *The Tablet* (October 5th, 1968) in which a group of dissident laymen (and women) declined to accept the teaching of the Church in regard to contraception, it is hard to understand why the Bishop of Portsmouth had permitted Mr. Tucker to remain on any official commissions (it is interesting to note just how many of those signatories were, and still are, members of official episcopal commissions). It is worth remarking, *en passant*, that not only would the life of the Catholic community (sorry, Mr. Nolan!) in this country be quite unaffected if Mr. Tucker and his ilk faded out of all the commissions and committees but that it would be equally unaffected if the commissions and committees faded out as well. Have the laity gained in any way by having a Laity Commission? (How many of them even know there is one?) Have justice and peace in the world been advanced by having a National Justice and Peace Commission? Has the quality of Church Music been dramatically advanced by the sums doled out to the Church Music Association? To ask these questions is to answer them. However, the point of this article is neither the value of commissions nor whether the Press should be admitted to episcopal conferences — it is ecumenism, *ecumania* to be more precise. While the Church in Britain is likely to survive as a viable entity no matter how many commissions Mr. Tucker fades out of, or, as is devoutly to be wished, no matter how many commissions fade away themselves, it is not likely to survive the current wave of *ecumania* unless a cure is effected immediately.

New Sins for Old

To make such a statement is likely to raise many an eyebrow among even those who would reject with considerable indignation the accusation of being progressive. It is certainly not true that the idea of sin is dead in the Catholic Church — it is just that new sins have replaced the old. To like the Latin liturgy is bad enough, to revere

St. Pius X is verging upon heresy — but to be unecumenical is the sin against the Holy Ghost for which there is no forgiveness! To couple it with the sin of being “a prophet of gloom” in regard to the future of the British Church might seem to indicate a scarcely credible depth of depravity — yet such a prophecy has been made by one who can speak with authority in every sense of the word.

Ecumania and Catholic Prospects

In an article in the *Times Educational Supplement* (22/12/72), which very few people seem to be aware of, Cardinal Heenan remarked that, without a dramatic reversal of current trends, there seemed little possibility of any major Christian denomination in this country surviving into the next century. I well remember him saying on “Lift Up Your Hearts” (a radio programme which, like Mr. Tucker, has now faded out), that ours would be the only Christian body to survive into the next century. This was a good many years ago when I happened to be a Protestant, and any objective assessment of the prospects of the Protestant Churches at that time must certainly have come to the same conclusion. His Eminence’s forecast applies equally well to our own prospects now. What has caused this dramatic reversal (perhaps “traumatic” might be a better description)? The answer is certainly *ecumania*.

As a convert I am profoundly grateful to God for the Grace which brought me into His One, True, Church. Why he gives this Grace to some and not to others is a mystery which we shall never understand in this life. Quite naturally, I am anxious that as many non-Catholics as possible should be led into the visible Church founded by Christ, membership of which (despite her present sorry state) is still the greatest privilege a human being can enjoy. In this sense I am extremely ecumenical, and pray and work for true ecumenism as expressed in the Good Friday service in my Roman Missal, i.e. that “our God

and Lord would deliver them from all their errors; and vouchsafe to recall them to our holy Mother the Catholic and Apostolic Church." Ecumania is the antithesis of this approach.

For the Ecumaniac, the Search is the Thing

A Catholic ecumaniac would shudder with horror at the sentiments expressed in this prayer. The idea of a conversion, let alone a submission, to the Catholic Church is anathema to him. There is no longer any question of those outside the visible Church renouncing their errors and accepting the truth — a prime symptom of ecumania is that Catholics and non-Catholics join together to *search* for the truth — and do so on equal terms. Truth, for the ecumaniac, will be some sort of agreed formula which will appear to mean all things to all men but really means nothing to anyone. It will enable all the parties to give the appearance of sharing a common belief when, in fact, they have explained away all that either party once believed in. If present trends are anything to go by, the great world Church at which the ecumaniacs are aiming (and the inclusion of non-Christian religions, would appear to be part of their global strategy) will be held together by some vague form of social humanism in which the only obligatory dogmas will be the acceptance of the basic myths subscribed to be the adherents of very left-wing political parties. "The danger for Christianity at present is that it should become secularised, worldly, reduced to a kind of socialist humanism," wrote Cardinal Danielou in 1970. "And, if Christians were reduced to offering the world only this humanism, they would soon be set aside and rightly so, since there have always been socialists, teachers of morality and organisers of society: they have rendered services but they have never saved anyone". The truth of this prophecy has been made alarmingly clear since 1970 — and throughout the advanced Western countries it is now quite obvious that, not only are those

outside the Church setting her aside, but that ordinary believers are abandoning her by the million — and this is not exaggerated if the official statistics for Mass attendance are anything to go by.

Paternalism a Dirty Word Today

Paternalism is a dirty word today. The manner in which it was used by Peter Nolan in the quotation cited above indicates the horror with which this concept is regarded by our trendies. Perhaps the most consoling aspect of the Good News brought to us by Christ is that we can dare to call, *audemus dicere*, God our *Father*. The word He used was *Abba*, an Aramaic equivalent of "Daddy". The family is the basic unit in human society, and paternalism in the best sense of the word is a prime requisite for a balanced and happy family, a paternalism in which the father is loving but strict and just, in which the children know what they can do and what they cannot do and, out of love for their father, are willing to accept his authority even when they cannot understand his reasons. At its best the Church has resembled such a family: the authority of the Pope and bishops has been accepted with respect; but, to be accepted, authority must be exercised not only justly but consistently and firmly. Consistency and firmness seem to have vanished at every level in the Church; and, quite naturally, the faithful are vanishing too. Catholicism is being "set aside", if not rightly at least understandably. In the great humanist Church the bishops, if there are any, will not only welcome the Press at their meetings but will probably hold none without the Press, since the approval of the media rather than the approval of God will then count. It does not require great powers of perception to realise that this process is already under way.

Agreement is all for the Ecumaniac

To the ecumaniac, then, unity is the be-all and end-all

of life. The type of unity does not matter; reaching it is all that counts. As every Catholic schoolboy knows, or knew until modern, i.e. *ecumenical*, catechetics got under way, where our Faith is concerned it is the Mass that matters. The Mass lies at the heart of the Sacramental system, that great *opus operatum* by means of which the Church mediates to men the Grace won for us by Our Lord upon the Cross, the *opus operatum* which has evoked the wrath of heretics from Luther to Harnack. It would have been reasonable to assume that attenuating Catholic Eucharistic doctrine would be last on the list of concessions our ecumaniacs would make; perhaps the one point on which they might stand firm. But no, it has proved to be the first, as the *Windsor Agreement* made clear. However, this is not being written to condemn ecumaniacs but to explain them; and ecumania is certainly more of a sickness than a sin. Once infected, the victim can only work obsessively to achieve his objective — unity at any price.

Troubles for Father Y.

A series of lectures and meetings to whip up support for the *Windsor Agreement* was organised throughout the country by the Catholic ecumenical establishment — somewhat reminiscent of the manner in which meetings are held to generate (or give the appearance of) enthusiasm for changes in Party policy in the USSR. At one of these a well known English Jesuit gave a mainly Progressive audience the good news that Catholics and Anglicans have identical Eucharistic teaching. Their attitude was rather frightening: they drank in his words with undisguised rapture, ready to regurgitate them at the first and every available opportunity. It was as if one had been present at the programming of a batch of robots. (The thousand dollar question is, "Who programmes the programmers"?) One of the points made by the speaker, who for the sake of convenience can be called Father Y., was that Cranmer

& Co. were never opposed to true Catholic teaching (presumably as set out in the *Windsor Agreement*), but only objected to a series of errors and superstitions which had resulted from the faulty teaching of the late medieval theological schools.

This argument is the means by which the ultra-Catholic branch of Anglican High Churchmen, whose Eucharistic belief does seem to be in close accord with Catholic teaching, justifies remaining within a denomination whose official teaching, such as it is, explicitly repudiates the Catholic position. It was even held by Newman at one time but, of course, so honest a scholar eventually realised how untenable this theory was and is. The myth of the late medieval errors, for myth it is, has been exploded once and for all by Francis Clark in his monumental study, *Eucharistic Sacrifice and the Reformation*. This is certainly one of the most impressive works of Catholic scholarship to appear during this century and, as the Author states in the preface to the second edition (1967), "No serious attempt has been made at a scholarly level to challenge the results of this investigation". As Cardinal Heenan points out in his preface, Evangelical Anglicans agreed with Dr. Clark's conclusion that this High Anglican view of history was untenable. "The sixteenth-century reformers whom they claim to follow", wrote the Cardinal, "did not simply discard a few exaggerations. They set aside the traditionally accepted Catholic doctrine, which the Anglo-Catholics have revived in the Church of England".

The point of this incident is that it shows the effects of ecumania upon the mind of Fr. Y., a priest with some claim to repute as a scholar. He put forward as an accepted fact a thesis which had been totally discredited. Even had he felt that Dr. Clark's thesis was not convincing, it was his duty, not simply as someone claiming to be a scholar but as an honest man, to explain to his audience that the theory he had put forward, that the Anglican Reformers rejected not the Mass but late medieval aberrations, had been contested in a well documented study by an out-

standing theologian. *Eucharistic Sacrifice and the Reformation* is, in fact, the *basic* text with which anyone claiming to discuss a possible Catholic/Anglican agreement on the Eucharist should be familiar. Fr. Y. clearly presumed that no one in his audience would have read it. When I asked him how he could possibly have put forward the medieval aberrations theory without even mentioning this book he was clearly embarrassed. Under pressure, he not only admitted having read it, but that he had read the proofs!

A series of similar incidents occurred during the meeting, which a number of orthodox priests and laymen had decided to attend. Fr. Y. floundered more unhappily as question time proceeded — and the reason was obvious. His aim, consciously or unconsciously, had not been to help his audience arrive at the truth — i.e. do Catholics and Anglicans share the same beliefs about the Eucharist? — but to indoctrinate them with the ecumenical thesis; i.e., that they do share a common belief. Evidence which militated against this conclusion was simply discarded.

Fake Unity Futile

Catholic theology has always taught that the end does not justify the means, and an end that can only be reached by a process of *suppressio veri* must immediately be suspect. What in fact would Catholics have to gain if the current wave of ecumania resulted in some form of visible unity in this country? The principal Protestant Churches have long been in a process of accelerated decline and there is no sign whatsoever of this decline being halted or of these major denominations emerging as viable entities at the start of the next century, as Cardinal Heenan so rightly observed in his "Lift Up Your Hearts" broadcast. Married clergy, vernacular liturgies, hymn singing, emphasis on Bible reading — all recommended as solutions for the problems of our own Church, have not served to halt this decline. Nor has the fact that these denominations

have diluted their moral teaching to accommodate their membership. The Church of England had once been firmly against contraception, but it became evident that many of her members not only wanted to use contraceptives but were actually using them: therefore, the prohibition was abandoned. The result? — far fewer Anglicans. The influence of Liberal Protestantism seems to be on the increase not only in the Anglican, but in all the major Protestant Denominations; but, as dogma is attenuated, so are their numbers.

The Greatest Fallacy

The greatest of the fashionable fallacies in vogue at present is that the future of Catholicism (or Christianity) in this country lies within the ecumenical movement. It needs very little perspicacity to realise that the future of Catholicism (and, if we are realistic, Christianity) lies in our having as little to do with the ecumenical movement as possible. This does not mean opposition to *true* ecumenism. True ecumenism as taught by and understood by the Catholic Church is quite incompatible with the current ecumenical *movement* as such. It is an irrefutable fact that the more the denominations come together the fewer the total number of *all* Christians in Church each Sunday. Our Church alone was the exception to this trend until we decided to follow the *same* path which has led these bodies to their present insignificance and irrelevance. Nor can I see any point, or any honesty, in claiming to discern the work of the Holy Ghost in the coming together of certain denominations. Such ecumenical "triumphs" as the United Reformed Church simply represent a temporary expedient designed to postpone the eventual disappearance of the denominations concerned. Putting ourselves on equal terms with such bodies as these can only hasten the disappearance of Catholicism as an effective leaven in the life of this country. (There is no incompatibility between Christ's promises to Peter and

the survival of Catholicism in a particular country, as any student of Church history should be aware.)

Incompatibility of Moral Teaching

Apart from the fact that Catholic theology and the theology of the Reformation are basically incompatible, and that unity can only arise when the Protestants realise their errors and accept the truth — a situation not likely to be achieved by incessant tea-parties and signing joint manifestoes condemning Portugal — the question of the incompatibility of our respective moral teaching presents an insurmountable barrier. Apart from the question of contraception — which is not only accepted but preached as a prime, if not the *primary*, Christian duty by many Protestants — it should suffice to point out that not one of their major bodies opposes abortion on principle. The support of the Anglican bishops for the original abortion act is now notorious. (In all honesty it must also be conceded that the lack of opposition to this bill from the Catholic bishops is a matter for equal regret.) While fully admitting that miracles of Grace are possible it would be foolish to bank on them as a continued basis for action — and nothing short of a direct intervention by God would be likely to bring a mass return of those accepting a *more* liberal to a *less* liberal code of morality. The only acceptable formula for organic unity would, therefore, be a dilution of Catholic moral teaching and there is no doubt that this is something that our ecumeniacs would be more than willing to concede.

Failure of the Liberal Churches

It might be argued that rigid insistence on the acceptance of traditional dogma and morality is not a practical proposition in current society. The correct answer is that, if these dogmas and moral principles are true, then they should be insisted upon even if it resulted in the Church

dwindling to a numerically small remnant. There is ample scriptural foundation for considering this as a probability rather than a possibility. However, a book which has recently appeared in the U.S.A. proves that denominations which do insist upon definite beliefs and rigid moral standards as a condition of membership are making considerable progress. The book is *Why Conservative Churches Are Growing* by Dean M. Kelly, a Methodist minister. Reviewing it, Fr. Kenneth Baker, S.J. comments:

"Kelly says that the main purpose of religion is to give ultimate meaning to human existence. It does this by explaining the ultimate purpose of human life and by giving some rational explanation for suffering, evil, and death. Most of the higher religions also teach immortality for man in the next life and so present a doctrine of salvation. Meaning and salvation — this is what religion is all about. This must be the primary objective of any religion, if it is to remain vigorous and if it is to attract new members.

"The problem with the mainline Protestant churches such as the Episcopalians, Lutherans, Methodists and Presbyterians, according to Kelly, is that they are no longer "serious" about religion. They accept new members who are not truly believers; they tolerate on the inside members and ministers who "have lost the faith". All are welcome and none are expelled. This is a formula for indifference that leads to apathy and decline.

"The conservative churches, on the other hand, such as the Anabaptists, Southern Baptist Convention, Jehovah's Witnesses, Assemblies of God, Mormons and Black Muslims, are strict and intolerant of dissent within and disagreement from the outside. They have strong discipline, harsh demands on members, real commitment to goals; they believe they have the Truth alone and all others are in error; they demand obedience and conformity to the group — offenders are either corrected or summarily dismissed.

"Reverend Kelly brings out one point very clearly: leniency or tolerance in a church leads to weakness and decay; strictness produces social strength and growth.

"Up to the time of Vatican II the Roman Catholic Church was ranked among the strict churches. She demanded sacrifices, sometimes heroic, from her adherents. She expelled dissidents or heretics among her own ranks. She demanded much study and commitment from converts. She refused to dialogue or associate with other religious groups because she held that she was the One, True Church of Jesus Christ. Now that is changed. And the result? We seem at present to be following the lead of mainline Protestant churches which, according to Kelly, are not just ebbing but are *dying*."

The Reason for Ecumania

What Fr. Baker says in regard to the Church before Vatican II is particularly true in regard to Britain. A comparison of essential statistics, vocations, Mass attendance, converts, baptisms contrasts a pre-Vatican II picture of progress and expansion with the current one of decline and disintegration. If there is to be any hope of hanging on to what is left of British Catholicism, let alone of returning to the position where, like a beacon on a hill, the Church was able to draw a constant stream of converts into her fold, it will be necessary to disengage completely from the ecumenical movement. The argument that the divisions among Christians presents an obstacle to the evangelisation of the country is ludicrous — and this brings us to the heart of the problem, the reason for the present epidemic of rabid ecumania — particularly among clerics. Insistence that divisions among Christians presents *the* great obstacle to the evangelisation of Britain provides *the* ideal excuse for neglecting this evangelisation. To try to bring Christ to the de-Christianised masses is a daunting task and one which we have no reason to believe will ever produce any spectacular results. My own theory for the cause behind the present ecumania is a failure of nerve on the part of many of the clergy. The task of bringing the gospel to all men and had begun to seem too daunting,

too hopeless. The ramparts of the Secular City seemed constantly better manned; there seemed to be no hope of any tangible progress on a wide scale. Ecumenism is different. The impression of progress is immediate and exhilarating. There is not only the satisfaction of a carol service with the Anglicans or tea with the Baptist ladies — something concrete and — a sign of progress — but the first and most rewarding fruits of the ecumenical movement, at least where the “professional ecumenist” is concerned, is the birth of a seemingly infinite proliferation of commissions and committees, conferences and study days, teach-ins, talk-ins united this and shared that, on both the local, national and international level. The current brand of ecumenism could justly be termed “the opium of the clergy”. Once a cleric, whatever his denomination, has dedicated himself to the ecumenical movement, he can ignore his declining congregation, the absence of converts, the falling total of baptisms. There is a bewildering series of ecumenical publications to read, meetings to look forward to, lectures to attend and hear. There need never be a dull moment and there is the consistent feeling of progress being made. The fact, as was stated above, that the more the movement progresses the fewer the total number of Christians in Church each Sunday, no longer matters. The ecumenical cleric is dedicated not to the spreading of the Gospel but to ecumenism — and the fruits of ecumenism lie in the present. They are immediate they seem richly rewarding. I would go as far as saying that whether unity ever does come is probably a matter of indifference to the true ecumaniac, though he would not admit this and probably does not realise it. He is living in the present; working for ecumenism brings its own reward and life must be seen in relation to this objective and this objective alone. Hence, even laymen like Mr. Tucker, who get caught up in the movement, can attack the Canonisation of the Forty Martyrs of England and Wales on the grounds that it is “unecumenical”. The fact that these men and women are saints, that they gave their

lives for that Truth which, in theory at least, present-day Catholics still accept; this doesn't matter: all that does matter is that it is "unecumenical"; and it most certainly is! If Anglicans and Catholics are supposed to subscribe to the same teaching on the Mass, the Canonisation of English and Welshman put to death by Anglicans for believing in the teaching which, if our ecumenists are to be believed, is also the belief of the Church of England; such an action is hardly conducive to visible unity. The Martyrs have become, like their Saviour, a sign of contradiction; and a sign of contradiction is something that an ecumaniac simply will not tolerate (and no one is more intolerant than your ecumaniac).

In the unlikely event of an announcement being made tomorrow that all the major denominations had reached complete agreement on every aspect of faith and morals and had united into one Christian Church, its impact on the evangelisation of this country would be precisely nil. If that celebrated man in the street was informed of the fact he would reply "Oh yes" (perhaps "How nice") and continue on his way without giving the matter another thought. This is a fact; it is a fact which our ecumaniacs find unpalatable and, consciously or unconsciously, either ignore or refuse to admit. To concede this fact would take away what is their very *raison d'être*.

This brings us to the second of Mr. Tucker's principal objections for fading out of those committees, commissions, and councils which he had joined with such enthusiasm in those optimistic days which followed Vatican II. The decision of our bishops not to join the British Council of Churches *at present* is, as Mr. Tucker claims, decidedly unecumenical. However, such set-backs, while unecumenical in theory are pro-ecumenical in fact, i.e. in the sense that ecumenism has been described here as consisting primarily *in and for ecumenical activity*. A reversal of our bishops decision is now a prime aim of Catholic ecumaniacs. It has given them a definite impetus, something clear and immediate

to work for; an excuse for even more conferences, conclaves and manifestoes.

The Catholic Church must not join the B.C.

No balanced Catholic would countenance for one minute the idea of Christ's One, True, Church in this country joining a conglomeration of sects representing all shades of theological opinion and none, concerned more with (left-wing) politics than with theology. It is no exaggeration to say that the future of British Catholicism may well be decided on the final choice of our bishops; to join or not to join, that is the question. How convenient it would be if they had to make this decision in the presence of the Press which could pillory those bishops making "unecumenical" speeches!

This brings us to the purpose of this article; it is to urge every concerned Catholic to do all in his or her power to oppose Catholic membership of the B.C.C.. Joining it is the aim only of those so accurately described by Fr. Paul Crane, S.J. as the "irreverent and irrelevant few". However, few as they may be, they are prepared to spare no effort to achieve their aims. If they do succeed in pushing us into the B.C.C., it will mark the final abandonment of the Catholic claim to represent the One, True, Church in Britain. It will be the formal acceptance of the "formula for indifference that leads to apathy and decline". To prevent this happening it is necessary to oppose Catholic membership of the B.C.C. at every level whenever the matter is raised, above all to ensure that individual bishops, and Cardinal Heenan as President of the Bishops' Conference, are aware that, under no circumstances whatsoever, will the concerned orthodox Catholics of this country tolerate membership of the B.C.C. Unlike many bishops in such countries as France and Holland, I am convinced that most of our own bishops are still basically orthodox themselves. We could wish that they would show more courage and firmness in defending the Faith.

The Emperor Goes To Moscow

CZESLAW JESMAN

THE unexpected arrival of the Emperor of Ethiopia in the Soviet capital at the end of last October created hardly a stir on the international scene: it came too soon after far more dramatic transatlantic flights of VIP's all over the world. Yet, at the level of human relations, it was perhaps a more poignant, if not a particularly significant landmark in international politics.

The protocol of reception was neatly balanced: at Vnukovo airfield, Haile Selassie reviewed detachments of the Navy, Army and Air Force of the Soviet Union, a singular honour reserved only for exceptionally honoured guests of the USSR. But only a second string array of the Soviet Hierarchy was mustered to greet the monarch: Podgorny, the nominal head of the Soviet administrative structure and a political nonentity, Shitikov, Chairman of the Soviet Union, and Niyazbekov, Deputy Chairman of the USSR, hardly a tactful gesture towards a ruler whose Moslem subjects cause him a considerable amount of trouble (Niyazbekov, although an orthodox Communist is of Moslem, Central Asian antecedents). At Vnukovo, only Gromyko represented the top echelon of Soviet power.

During the subsequent conferences, the Soviet team followed the same pattern: it was headed by Mazurov, First Deputy-Minister, Chairman to the USSR Council of Ministers; and consisted of Kuznetsov, First Deputy of Foreign Affairs and Lyichev, Deputy-Minister of Foreign Affairs.

According to a TASS release the Emperor "arrived in Moscow on a business visit". In the course of it Kosygin made a single appearance during the banquet in honour

of the guest; Brezhnev was conspicuous by his absence. The toasts exchanged during the reception at the Kremlin were models of high-minded Soviet dreams of coexistence with the head of one of the leading — albeit feudal — States of the Third World. One may wonder, however, why the Emperor found it necessary to say that "Friendship between Ethiopia and the Soviet Union is deeply rooted. This friendship has withstood the test of time. We value the assistance you gave us in the hardest of times. When our people were in very great difficulties, your country, the Soviet people, gave Ethiopia invaluable assistance". It was, to put it mildly, an overstatement, unsupported by past realities. The leaders of the 1960 rebellion in Addis Ababa were deeply influenced by Marxist ideology. The findings of the court of enquiry which followed it were never made public. Foreign Communists are always expendable to Moscow, and only a few, like the spy Sorge, received posthumous recognition.

Shortly after the mutiny, during the frontier flare-up which caused many casualties both in Ethiopia and in Somalia, and was sparked by the Somalis and not the Ethiopians, the Somalis enjoyed Soviet patronage, and so for a number of years did the Eritrean Liberation Front guerillas in the North and the Western Ogaden Liberation Front in the South-East of Ethiopia. Both these movements aimed at the dismemberment of the Ethiopian State. It is not clear who is supporting at this moment, and for what reasons an endemic state of semi-rebellion in South West of Ethiopia. One thing can be said; it is certainly not the "Zionist Western Imperialist".

Throughout a longish period, since 1955 approximately, Ethiopia depended very largely on American arms, subsidies and grants-in-aid, even though individual Ethiopian dissidents found shelter in the U.S.A. at various American universities. U.S. aid for Ethiopia was not a one-sided arrangement. The U.S. Armed Forces derived a considerable advantage from their tenancy of Kagnaw Camp,

situated near Asmara in Northern Ethiopia and used as a vital link in the American military world-wide signals network. It became obsolescent, however, with the introduction of orbiting satellite systems a couple of years ago. This development, incidentally, was one of the causes of the downgrading of the U.S. involvement in the Horn of Africa in the late sixties. At the same time, the Pentagon refused Ethiopia the modern equipment it needed for its fifth division and which the Emperor considered essential for the safety of his realm. The American refusal was deeply resented in Addis.

By that time West European interests in North-East Africa had shrunk to those of the French in the Jibouti-Addis Ababa Railway Line, and to some British commercial firms operating in Ethiopia. Israel stood in the breach as best it could. Israeli instructors put teeth into the otherwise excellent Military Academy at Harar, whilst Israeli "cottage industry" techniques were singularly successful in propping up the Ethiopian economy sorely afflicted by the closure of the Suez Canal in 1967. This aid no longer obtains: Ethiopia broke relations with Israel as the result of the recent "Yom-Kippur War".

Thus, suddenly, the ancient danger of a hostile Moslem encirclement loomed once again over Ethiopia last Autumn. Should some new, unexpected adverse development happen in this part of Africa, Ethiopia could count today only on one single ally — Kenya, a distant and weak country. Sudanese-Ethiopian relations are at present excellent, but they could hardly be expected to survive any serious Moslem-Ethiopian confrontation.

The Organisation of African Unity is a beautiful dream and an emotional sore spot, but, for years to come, it could hardly be expected to become a credible factor in international relations, even though located in Addis Ababa.

Thus, acting on the assumption that the U.S.-Soviet *détente* obtains also in strategically marginal areas, the aged sovereign of Ethiopia embarked upon a long and uncom-

fortable journey in the somewhat forlorn hope of securing some kind of Soviet guarantee or reassurance both against his Moslem "brethren" within the OAU, and against the officially non-existent, home-grown and Moscow-monitored Communist conspiracy at home in his own country.

The only problem is whether Haile Selassie has any counters to offer in return for some sort of Soviet "reversal of alliances", now that they have been badly stung by putting all their eggs into an Arab basket? Mutual co-operation, strengthening of traditional friendship, the use of the two Ethiopian Red Sea ports by the Soviet Navy? The Emperor must be aware that, in a desperate situation, he has to sup with a very long spoon in a most unlikely place. One can but admire the indomitable will and tenacity of the oldest practising Grand Old Man on the international stage. He must be well aware that his royal predecessor in Moscow, received with similar pomp and circumstance was the King of Afghanistan. A few weeks later, a Soviet-approved republican revolution broke out in Kabul and Afghanistan became a republic, even more friendly to the USSR than the Afghan Kingdom ever was.

Mounting Unrest

J. M. JACKSON

MY last article outlined the provisions of the Phase III pay code. The main features of that code are as follows: (1) pay increases are limited to 7 per cent or £2.25, whichever is the greater, subject to a maximum increase of £350 for any individual; (2) additional increases are allowed in respect of unsocial hours of work, anomalies in the very narrow sense in which they are defined for the purposes of the code and efficiency agreements. Since writing that article, it has become clear that resistance to Phase III is growing among the unions. The miners have banned overtime working, the power engineers are refusing to undertake work outside of normal hours, industrial action of various kinds has been taken or is contemplated by ambulance workers and railwaymen have rejected an offer made to them.

Important economic and constitutional issues are raised by the present situation. The reasonableness of the Phase III pay code is, of course, open to question. Inevitably, many people will disagree with some aspects of the code, even if they accept the need for something of the kind. The code, however, is formulated under legislation that has been passed by Parliament and the code itself has also received Parliamentary approval. The question then is whether it can be tolerated for trade unions to take an attitude that clearly implies a willingness to smash the code and to frustrate the will of Parliament. This, of course, is not the only field in which this kind of thing has been happening. In a number of instances, Labour controlled local authorities have refused to implement the Rent Act and to charge reasonable rents. Instead they have preferred to defy the authority of Parliament and to require owner-occupiers to provide totally unjustified subsidies for council tenants who are often better off than those who are subsidising their

ridiculously low rents. The same obstinacy has also denied improved rent rebates for those council tenants who are really in need of help. An impossible situation will occur if trade unions and local authorities are allowed to decide for themselves which laws they will obey and which are to be defied. Meanwhile the attitude of the Labour Party leaders has, to say the least, been equivocal in all these matters, though one can hazard a guess about what their reactions would be to a Conservative Council ignoring one of the hare-brained pieces of legislation that might be passed by a Labour Government. A point may be coming when drastic action will need to be taken to curb the powers of arrogant trade union leaders who are totally blind to the national interest and capable only of pursuing their own narrow, sectional interests (or rather what they see to be their own sectional interests).

The Miners' Claim

The miners are claiming to be treated as a special case. Phase III, however, has not provided for special cases. It has provided for a general increase of £2.25 or 7 per cent and for further increases under the headings of unsocial hours, anomalies and efficiency agreements. At the time of their last strike, the miners claimed that they had fallen a long way behind most industries in earnings. Where they had once been among the best paid workers they had fallen in earnings to roughly the national average. The Wilberforce report did allow them a very generous increase, but they now claim that since then they have fallen behind again. The government view is that the reason the miners have again lost ground is that other workers were not prepared to accept the miners as a separate case. This is indeed the danger of allowing special cases. Everyone tries to get their case treated as special. Perhaps we should recognise special cases and allow some groups to catch up, but if so there must be a very tough policy to keep others from trying to get the same scale of pay increases.

In Phase III the Government has recognised anomalies only in a very limited sense. Anomalies do not mean a situation where the wages of one group of workers is out of line with another group who might be regarded as performing work of an equal level. Anomalies are situations created by the working of the incomes policy itself, and where a formally recognised relationship between two groups has been broken, one getting a pay increase before the operation of the policy and the other getting no increase or a smaller increase under the policy. The code has, however, allowed increases for unsocial hours, and this provision should have allowed the miners to get substantially bigger increases than many groups of workers. Indeed, the offer which has failed to satisfy them is around 13 per cent or more, almost double the basic increase which most people will get under this phase. The miners are not asking for more generous treatment than the average under Phase III. They are asking for substantially more than double what many will get.

The miners have made a great deal of the exodus of men from the pits. This does not necessarily make a valid case for an increase in the relative position of miners in the earnings league. The problem of recruitment is a matter for the NCB and the Government. If they want to increase the number of miners and if they think higher wages will help, then they should give the miners a bigger increase than would otherwise be justified. The loss of recruits to the mines may also indicate that miners are being underpaid for the work they are doing. But it may also indicate that under certain modern conditions there will inevitably be fewer workers who are willing to work in the mines. If so, it does not follow that the offer of more pay will overcome this reluctance to go down the mines. There is a fairly widely held view that if wages are significantly below what is considered fair (fair would be roughly what is paid generally for work of the same level) there will be a serious loss of manpower to an occupation, but if wages

are raised above this level the impact on recruitment may be quite small.

The Power Engineers

The power engineers are refusing to work out of normal hours because they are not allowed a payment that was agreed some time ago for stand-by duties. The engineers do not qualify for a payment under the unsocial hours conditions of the code. They have claimed that a simple amendment of the draft code would have allowed their case to have been given favourable consideration. Be this as it may, this kind of thing might be said of many provisions in the code which could have been altered to suit the case of some particular group of workers.

It is clear, however, that the narrow definition of anomalies in the code does create an unsatisfactory situation in this instance. The engineers position has deteriorated relatively to the manual workers in the industry. It has been suggested in one report that foremen may be paid more than the engineers. This is certainly not a satisfactory situation and one which should be remedied. Indeed, any adjustment which must sooner or later be made should be retrospective.

The Ambulance Men

The ambulance men's case is different again. This is a group of workers whose pay is well below the national average. They have been paid in the past a wage more or less in line with that of local authority manual workers. Local authority workers are undoubtedly a low paid group. The ambulance men can complain not merely that they are low paid but that linking their pay to the local authority workers does not recognise the skills they are required to exercise both in driving and in attending to patients in many difficult situations. Two questions need to be asked in connection with this case. First, whether there is some

justification for the ambulance men's claim and secondly whether a strike can be justified in this instance.

On the first issue it must certainly be recognised that ambulance men are not very well paid. On the other hand, there are many other low paid groups in the economy and if all get exceptional treatment it can only mean one of two things: either they get such treatment whilst better paid groups are kept to minimal increases or else the overall increase in wages is excessive and inflationary.

Phase III is, however, supposed, in itself, to favour the lower paid. A basic £2.25 is permitted as the basic increase in place of the 7 per cent. This means that a man on £22.50 a week could get a 10 per cent increase where one on £40 a week would be limited to 7 per cent. Will this make all that much difference to the relative position of the lower paid worker? It clearly makes comparatively little difference in a single year. But suppose a situation could be maintained over a period of years whereby the man starting on £22.50 received a 10 per cent increase each year and the man starting on £40 a week 7 per cent. Over a five year period, the two men's wages would rise to £36.40 and £56.10 respectively. This would mean that the lower paid man had risen from 56 per cent to 65 per cent of the wage of the higher paid. This is a change of some significance. If we want to improve the position of the lower paid, we probably need to accept something like this time scale to achieve significant results. It is certainly impossible to bring everyone into line with the average for comparable work overnight unless very substantial restraint is accepted by the better paid.

The second question concerns the right to 'strike, even if there is justice in the claim for higher wages. For a strike to be justified, the first requirement is that the cause itself is just. But this is not the only condition. There must be a proper proportion between the good that is being sought and any harmful consequences. Furthermore, although it may be permissible to pursue an end by means which have have some harmful consequences, it would

always be wrong to rely upon such consequences to secure the end in view. The deliberate intention to harm, especially to bring harm to innocent parties, can never be justified. An ambulance men's strike would be bound to involve harmful consequences. A complete strike which involved the withdrawal of all services would clearly involve the danger of patients dying because they could not be brought to hospital quickly. Such a course of action could not be justified in order to secure wage increases going beyond what has been offered. Action stopping short of an all out strike might be justified — though not in so far as there is an intention to put pressure on the authorities by inflicting hardship on patients. Nor can one accept the glib argument of trade union officials in this kind of situation that it is not they who are responsible for causing hardship to innocent parties but those who refuse to give them what they want. Union officials must accept responsibility for their own actions. There are certain things which are immoral, even in the pursuit of a just cause, let alone when the cause itself is suspect.

Conclusion

The three cases have been considered in some detail and are very different. This in itself shows that there is always the danger in any incomes policy that attempts will be made to find too many special cases. Here are three special cases — each special in a different way. It has been suggested that in one of these cases there is some justification for the claim being made if not for the action taken to support it. But others might judge the three cases differently. What is quite clear, however, is that if one accepts all three as special cases there will be a lot more special cases that must be accepted on similar grounds and perhaps on other grounds too. The path would be open to an avalanche that would inevitably lead to a tremendous acceleration of the present upward trend in prices.

Why is there an attack on the three vows of religion? Aren't they plainly "evangelical"? Isn't the tendency of Ecumenism to search for an average Christian doctrine? Does the idea of the U.N. make sense now?

Any Questions?

WILLIAM LAWSON S.J.

Why the present attack on the three vows of religion? Aren't they plainly "evangelical" in origin?

There is even a denial of the Gospel origin of the vows. It is easily rebutted to the satisfaction of believers; but it is part of a campaign against religious life, and the campaigners will use any weapon or missile in their assault on religious and their state of life. They resent, apparently, what seems to them "discrimination" against those whose state of life is not numbered amongst the "states of perfection". For them, all men must be equal, and the Spirit must not breathe where He listeth. No grace must be supposed to be greater than any other grace. They allege, also, that religious, while claiming to be somehow closer to God, are more remote than other Catholics from human life as it has to be lived, and are shirking responsibilities and missing endless occasions of charity. As to the vows in particular, they deplore celibacy as a stultifying solitariness, poverty as a culpable neglect of God-given means to better the lot of mankind, and obedience as a kind of self-murder.

Criticism of that kind seems to have affected many religious, who tumble over themselves trying to placate the critics. Members of contemplative orders emerge from their cloister bent on showing the world that they can

be "useful". Others remove all signs of difference between themselves and seculars — there must be no class distinctions in the Church. (They find that the world is full of uniforms, all of which are signs of upbringing and habits of mind. It is instructive to observe the uniforms they adopt in place of the garb of "class" which they have shed.)

I think there is no textual recommendation in the Gospel of obedience in its religious-life form; but all three vows are implied in the invitation of Christ, "Follow me"; and it is the following and imitation of Christ which from the beginning until now has been the foundation and the force of religious life.

Isn't it the inevitable tendency of Ecumenism, in its search for common ground, to look for an average of Christian doctrine?

The danger in some essays at union of the Christian Churches is that interdenominational participants go looking for acceptable "formulae" instead of for truth. It is effort of that kind which seems to have produced the so-called "Windsor Declaration" on the Holy Eucharist, which, all through, will bear an Anglican interpretation (unacceptable, mind you, to a great many Protestants), but which never reaches a plain, unmistakable assertion of Catholic doctrine. Probably there will be further meetings aimed at the publication of similar declarations, soothing to some Protestants, detestable to the faithful Catholics who take the trouble to read them.

But "inevitable"! Not at all! That dilution of Christian doctrine to suit all tastes (in fact it suits none) has been the subject of many papal warnings; and the Second Vatican Council document on ecumenism states expressly that the full Catholic faith must be kept by Catholics and be made clear in the way most suitable to different sets of circumstances.

The "common ground" is first of all, belief in God

and worshipful service of Him. After that, it is necessary to enquire carefully and patiently. Protestantism in this country has no single Confession of Faith; and belonging to a particular Confession does not imply acceptance of the doctrines officially professed. Moreover, the use of Catholic formulae is no guarantee of identity of doctrines — it is essential to know the history, in Protestantism, of the formulae worked out often as alternatives to Catholic belief. Dialogue about doctrine is full of pitfalls for the unwary. All the same, the desire for union — one Church of Christ — which we should all have, must not be without an honest effort to further the cause of union.

Nowadays, religious, men and women, do just the same work as seculars in, for example, the Social Services. Why don't they do something different as befits their profession?

You refrained from suggesting what the "something different" might be. That is understandable. The social services do the jobs which come under the heading "works of mercy"; and it is in those works that Catholics, and particularly religious, have been engaged since the Church was founded. All religious orders have been established for the primary purpose of loving God in Himself and of loving his human creatures. The contemplative orders aim at a special union with God in prayer, and that strengthens the whole Church. The active orders start from contemplation to engage in the service of the needy. They undertake the care of the sick, the ignorant, the aged — any who suffer from the many kinds of poverty. For ages they were the only organized social services. Now that so many nations and states have admitted a civic duty of meeting the needs of their dependants, religious have helped in carrying the burden; but they remain indispensable, not just because there is more work than state officials can do but also because they have a special contribution to make. That is the "something different" your question

asks for. I am sure there are plenty of public servants — nurses, probation officers and other such public servants — who are inspired by Christian love in the work they do; but religious are dedicated to their work for a lifetime by solemn oath to God, and they are enabled by the power that religious life and observance give them to keep ever fresh their sense of dependence on God which is requisite for helping their charges not only to an easier temporal life but the Kingdom of God.

Does the idea of United Nations make any sense in our present civilization?

What is at the back of your mind? To have the nations working together towards union is an unmixed blessing, as you would agree. So why the misgivings? Do they come from the fact that UNO brings together conflicting ideologies which are mutually exclusive and can never be reconciled? Or that it is a cover for rivalries and hostilities which are rather concentrated than diluted. Those objections to UNO are, I think, strong, and at present unanswerable. There can be no peace between communism, which, if it is genuine, is revolutionary and militant, and the rest of the world which clings to what is left of personal freedom; and a large number of the "nations" are encouraged and enabled by their presence at UNO to form themselves into *blocs* with a fixed antagonism to other nations.

At least one can welcome the general acceptance of the desirability of international union. Our common human nature gives us common ground — a platform for mutual understanding. But it has to be remembered that our human nature is sinful, and sin is the root of disunion. Since the time of Cain who murdered his brother the world has been plagued with rivalries, hatred, and the violence they provoke. To banish dissensions from amongst themselves, the nations will have to banish sin; and that they cannot do without Christ. Unless the grace of God is allowed to have its effect, UNO will remain disunited. It is right

to support UNO. It has much good to its credit already, and its principles, naturally speaking, are sound; but the need to spread Christ's message remains, and it is urgent. We must be messengers of the Gospel, as individuals and as members of international organisations.

Can there, in religious life, be a genuine conflict of obediences?

If we exclude obedience to one's conscience I can't think of a case of conflict, where a religious would owe obedience at one and the same time and in the same field to two different authorities. Religious, men and women, owe obedience to their superiors within the terms of their constitutions. They may be working within a diocese in parishes, schools, and hospitals; and, within the terms of their commission, they owe obedience to the bishop. Suppose a bishop demands a course of action of which the religious superiors disapprove and which they forbid their subjects to adopt; or the other way round. That is not a conflict of obediences so much as a conflict of authorities, and the religious concerned, having apprised both sides of the collision course they are on, should stand back and wait for them to agree about their navigation. Once they are in agreement, the religious has two obediences which blend as one — they usually do.

If the two authorities are unable to agree — and that has happened — the religious must act on the one obedience or the other; and that, normally, would mean resigning from work in the diocese. But there could arise, for the religious, a conflict of conscience if he or she thought before God that His will was continuance in cooperation with the bishop. That does amount to a genuine "conflict of obediences", and anyone faced with it would have to decide according to as true a conscience as could be made with counsel and prayer. I think one can't make a hard and fast rule for a situation of that kind.

Book Reviews

BLURRED EDGES

Communism Today by Douglas Hyde; Gill and Macmillan, £1.75; pp. 173.

What British Communists Really Stand For by H. W. Henderson; Iris Ltd., 53 Cavendish Road, London SW12 OBL; pp. 40.

In his introduction, Douglas Hyde strikes a curious note, which seems to me to persist as an undertone throughout what is, in many ways, a most excellent exposé of contemporary Marxist thought and action. Clear, concise, short and the fruit obviously of immense knowledge and experience, *Communism Today* is both fascinating and easy to read. And yet, the undertone remains. It brought something of a feeling of unease as I turned the pages of this book.

The unease came first in the introduction. There, it seemed to me, Hyde tended to gloss over the dark side of Communism — what I would call the intrinsic bestiality of the system — in his enumeration of the factors leading to what he appears to think of as the beginnings of a rapprochement between Christianity and Communism, the Soviet Union and the West. Speaking, for example, of the “new affluence” as a factor in this process, he writes, “In Russia the foundations of socialism and of a modern technological society had now been laid” (p.6). But at what price? There is no mention of this — the use, for example, of slave labour to build the White Sea Canal, the killing of the kulaks followed by deportations, famine and carnage in the Ukraine to the tune of ten million lives, the concentration camps which, at their peak in Stalin’s day, held a slave population of approximately seventeen million and which today — now — are most reliably reported to hold

a million people in their grip. Are these to be forgotten? Is it sound to explain away the frightfulness on which Communism in Russia was and still to a certain extent is being built in words like this: "In the Soviet Union an unprecedented attempt was being made to change in the shortest possible time the way of life of millions. Everything was subordinated to the Herculean task of destroying an old, unjust system and laying the foundations for a better one. Doctrine apart, it was almost inevitable that the emphasis should be on the role of the masses. To them everything had to be subordinated including the individual, his rights and problems. In the Communist parties of the non-Communist world the stress was similarly on the masses. For from their inception they had believed that the early collapse of capitalism was within the range of possibilities, and the masses were the instrument of revolutionary change. It is, in any case, normal for revolutionary organizations to take the view that it is the cause, not the individual, that counts when revolution is on the agenda" (p.5).

It may be normal, but is it right and does it give a true picture? I do not think that it does, for those who make use of this manner of talking put Soviet Collectivism on a par with Western Capitalism and show the former merely as a system which has done no more than reverse the stress on the individual at the expense of the mass, which they think of as typifying the latter. What we have now in Communism, they say, is no more than a swing of the pendulum, an understandable reaction away from the individual and in favour of the collective that will find its way back to a middle course through the dialogue between Christians and Communists that has now begun. The implication would seem to be that the Marxist system is not evil in itself because based on an evil philosophy, which denies God, strips man, in consequence, of his dignity as a human being and makes him no more than a rightless instrument of concentrated Communist Power. It represents little more, really, in their eyes, than an

exaggerated trend towards community at the temporary expense of the individual, who was made too much of under Capitalism. But this is not the case: there is a world of difference, surely, between the casual ruthlessness of Capitalism, which has brought misery at times to many as a *by-product* of over-intensive profit-seeking, and the *deliberate suppression* of the individual in favour of the collective, which is an essential strut of Communist social philosophy and, as such, given practical and full expression in any concrete Communist system. The difference between Capitalism and Communism lies there. It is a difference not of degree, but of kind. I cannot see that any good is served by glossing over it.

Could it be that Douglas Hyde has fallen victim to the contemporary view of so many in the Church; that its mission today must be seen primarily in terms of human advancement; that, in the words of Teilhard de Chardin, the present is a time when, "We must have air. We must unite. No more social fronts, but one great crusade for human advancement. The Democrat, the Communist and the Fascist must jettison their limits and merge". Which has meant, in practice, that many Catholics today have jettisoned their former, well-founded opposition to Marxism, glossing over its essential iniquity in the hope that, out of the new co-operation with old enemies, there will emerge in the end what they think of as the "liberation" of mankind. And after the "liberation"? Ask the Poles, the Czechs or the Hungarians and see what they say. I cannot see why, before taking so false a step, would-be Christian Marxists do not pause for a moment to consider the condition of those who live under Communism. A beginning might be made by inquiring why Communist countries should hedge themselves round with wire and watchtowers to keep their "liberated" populations *inside*.

It is enough for me to write in this fashion to be written off by contemporary Christian Marxists as a total reactionary, a hard-liner possessed of the same mentality as the old-time Stalinists in the contemporary Communist

camp; an archaic figure walled up in the past, the victim of his own irrational prejudices. But, this is not a matter of prejudice. It is a matter, quite simply, of truth. There is never anything to be gained from a policy of blurring the edges, however subconsciously, for the sake of temporary advantage. It is the feeling that the edges were being blurred — in no way deliberately, without a trace of malice, solely from an excess of Christian charity and zeal; it is this feeling that came to me as I read the introduction to Hyde's book and stayed with me throughout the length of its excellent pages.

As a further example of the zeal that can lead to a fuzzing of issues, consider what Douglas Hyde has to say on page 107 of his book. There, after acknowledging the truth of Alexander Solzhenitsyn's picture of degenerate, Soviet officials given in his book, *The First Circle*, and excusing it in terms of human frailty, Hyde writes, "Side by side with it (the picture drawn by Solzhenitsyn) went fantastic industrial progress. The means of production remained socialised. 'Socialist construction' went ahead at a time when Western Capitalism was stagnating. There is not only a failure here to distinguish between technical and economic progress, which I find somewhat disturbing; but, more markedly, a non-realization of the fact that, to no small extent, what Soviet Russia has accomplished in the industrial field has been largely as a result of western capitalist know-how and investment, with herself contributing capital, indeed, but, mainly, immense quantities of low-paid slave (i.e. non-paid) labour. A position paper issued early last summer (1973) by the Committee to United America has true things to say in this regard:

"Soviet industrialization has been essentially parasitic, drawing on the accomplishments of advanced capitalist nations. Dr. Anthony Sutton of the Hoover Institution, a foremost student of Soviet economic history, states that 'the United States has literally built Soviet technology'. An American journalist in

Moscow who reported Stalin's First Five-Year Plan, subsequently attested: 'The planning, the technical direction, nearly everything was American or German or French — only slave labour and the capital were provided by the Soviets . . .'

"The Soviets have the largest tube and pipe mill in Europe, its equipment all American and Western. Two-thirds of the merchant marine, the world's largest, and four-fifths in the ships' engines, were built outside Russia. The 300,000 trucks of the Soviet military are virtually all American-made. Of the 100 ships that delivered arms to North Vietnam, 84 had main engines designed and produced in the capitalist world."

And this process continues with Fiat producing, at the moment, most of the automobiles in the Soviet Union and Chairman Brezhnev anxious, above all, for still more western capital and know-how to strengthen his country's economy. Given these circumstances, I cannot see that much is gained from speaking of the Soviet Union's "fantastic industrial progress" without the qualifications that must be set down if a true picture is to be obtained. Truth is essential here and the truth is that, during the past fifty-five years, industrial and economic progress in Russia has been *despite* the Communist system and not *because* of it. All of which should give contemporary Christian Marxists pause for reflection. So, too, should the realization that Soviet Russia's industrial effort *did not* start from scratch, but had the opportunity of building on the very solid foundations, which were laid under the Tsarist Regime during the years that preceded the first World War. In this context, the late Tibor Szamuely is well worth quoting:

"Soviet industrialization did not start from scratch: it was able to build on very solid foundations . . . Russia's industrialization had started well before the turn of the century; between 1893 and 1913 her coal production had increased five-fold, her iron ore and cast iron production four-fold, her oil production,

railway mileage, grain production and cattle herd had doubled (the Soviet regime has proved incapable of producing these last three results even in fifty years). During eighteen of the last twenty-five pre-war years Russia had the highest rate of industrial growth in the world. In 1913 she was already overtaking France as the world's fourth industrial power. Russia held the second place in the world in oil production, third place in railway construction and cotton manufacture, fourth place in machine building. Her industry was highly concentrated; she possessed a large force of skilled labour and highly qualified technical and administrative personnel; in many fields she stood in the forefront of world science (she had two Nobel prize winners) . . ." From an article in the *Spectator*, for November 3rd 1967.

Taking Christian Marxists on their own ground, if what they want above all else is the advancement of mankind and if they see that advancement, as they do, mainly in material terms, then, surely, the last thing they should advocate is identification with a system which has done more to retard the progress they desire than any other in modern times.

H. W. Henderson, of course, has no illusions at all. What one gets from this magnificent old warrior in his latest pamphlet is exactly what one would expect — a clear piece of writing, fearlessly produced, resting on a basis of solid fact and showing Communism in its true, contemporary colours. Mr. Henderson is not fooled by current talk of dialogue, of Christians shedding their "prejudices" to unite with former Communist foes for the advancement of mankind. He knows where that will end. So do I.

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